

# — 1977 — The Year In Religion

By Religious News Service

1977 was the year in which an Egyptian President and an Israeli Prime Minister met in Jerusalem to begin talking about the things that have separated Arabs and Jews in the Middle East since the founding of the State of Israel.

It was the year in which the Presiding Bishop of the Episcopal Church announced that he could not personally accept the concept of women priests, and in which several priests and parishes left the denomination because its General Convention did accept women priests.

It was the year in which a national women's conference was held in Houston and drew debate on such issues as the Equal Rights Amendment and abortion, which took on new significance for religious groups.

It was also a year that saw Catholic-Orthodox relations advance toward eventual reunion of these two branches of Christianity. A national task force on Christian-Muslim relations was organized, an Anglican-Roman Catholic statement on papal primacy was issued, and charismatic Christians from every theological tradition assembled in Kansas City, Mo., for an historic conference.

Homosexuality, unionization, and rights of the handicapped drew the attention of several national Church bodies in 1977, while continuing controversies on issues like television programming, affirmative action, and deprogramming took on new dimensions during the year.

Relations improved between the U.S. and Hungary through the efforts of some religious leaders, as did relations between the Vatican and Poland. But repression of religious freedom and other human rights intensified in such countries as Uganda, the Soviet Union, and Argentina.

Gay rights became a national issue through singer Anita Bryant's campaign against non-discrimination ordinances in Florida and elsewhere. Although Miss Bryant, a Southern Baptist, based her efforts on her interpretation of Biblical passages, she drew heated criticism from numerous religious groups as well as warm support from others.

Homosexuality was a subject for debate at several national Church conventions, with most taking action to oppose discrimination against gays but stopping short of advocating that they be ordained to ministry.

#### Abortion and ethics

Federal funding became a new front in the continuing battle over abortion, with Congressional committees deadlocked for months over legislation. A statement signed by 209 religious ethicists was highly critical of Roman Catholic efforts to promote a Human Life Amendment, but the statement was itself criticized by Catholics and evangelical Protestants. On the positive side, the 14-member Los Angeles Catholic-Jewish Respect Life Committee called for a "reduction of tensions" between persons and groups who have differing views on abortion.

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## Thomas Fund Became Gift That Keeps On Giving

The "Mr. and Mrs. R. B. Thomas Fund" had its beginning at the breakfast table in the home of Mr. and Mrs. Thomas in the summer of 1952. Dr. Harry L. Spencer, who was then executive secretary of the Mississippi Baptist Foundation, was evangelist for a revival in the Wiggins Baptist Church.

Mrs. Thomas prepared breakfast each morning for Dr. Spencer and the music leader. After breakfast one morning, Mr. Thomas expressed a desire to talk with Dr. Spencer. During their conversation, he told Dr. Spencer how as a boy and a young man he had wanted to be a missionary but was unable to acquire the necessary preparation. Since God had blessed materially his work and business ability, he now had a deep desire to make a substantial contribution to the cause of foreign missions.

In December of 1952, Mr. and Mrs. Thomas gave 800 shares of General Motors stock to the Mississippi Baptist Foundation to establish the "Mr. and Mrs. R. B. Thomas Fund" with the income from this fund to be designated for two objects or causes — first, the support of missionaries on the foreign field, and second, student aid to young people struggling to complete their

## "Secret" Bible Course Has Helped Thousands

"These bible studies are truly a blessing to me. I enjoy studying God's word. My bible has proven to be a valuable friend. God talks to me through his word."

ATLANTA (BP) — The spelling is poor, but the sentiment that expressed by some 100,000 persons who have been enrolled in the Southern Baptist Home Mission Board Correspondence Bible Course.

The course — covering all 66 books of the Bible — is offered free to those who make a request. It now is used by some 1,500 persons per month, and 8,000 are in the current file.

The course, which began in the fall of 1947 is "probably one of the best kept secrets around," says Frank Crumpler, director of evangelism planning for the HMB. "In the past 30 years, some 100,000 persons have participated in the course, although not all have completed it."

Many of those who use the material are prisoners — some 1,000 are on the current use list — but many other persons make use of the small booklets of material prepared by writers for the HMB.

Crumpler says the course is intended for pastors who have not had the opportunity of attending bible college or seminary, for Sunday school officers and teachers who are interested in better preparation and those who

(Continued on page 3)

simply seek better understanding of the Bible.

The course "is not intended as a substitute for or supplementary to Sunday School literature, but appeals to people who want to study the Bible but have limited opportunities to do so," says Crumpler.

A Texas prisoner, serving five years for bad checks, noted his life had been a mess. He had been married three times and had four children. He served time for "drugs, robbery, car theft, forgery, bad checks and many more things."

He wrote: "I have been studying the Bible constantly through the free Correspondence Bible Course which I receive from the Home Mission Board . . . I have come a long way in the past few months with the Lord and have been studying the Bible day and night. I don't have the space in this letter to tell you what is truly in my heart and how great my love for the Lord is . . ."

Not all those who study the course are prisoners. One pastor in New Mexico wrote: "In my library I have at least 10 books and commentaries on Romans. I have

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# The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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## Nothing To Lose

# Seminaries Draw Government Fire

NEW ORLEANS — A United Press International wire story stating that the New Orleans Baptist Theological Seminary would be cut off from federal funding due to sex discrimination touched off a furor at the school.

The announcement surprised seminary officials who had recently been bombarded with telephone calls from Washington asking why the school had not returned forms promising not to discriminate.

The same problem had earlier involved Southeastern Seminary, Wake Forest, N. C., which, because it receives no federal funds, also did not fill out the HEW forms.

The forms clearly state that they are to be completed and returned only if the institution is currently accepting, or expects to receive, federal funds. Since none of the six Southern Baptist seminaries, New Orleans included,

accepts federal funding in any form, the forms were ignored. That's when the telephones started ringing. Seminary President Landrum Leavell reports that he has received between two and three phone calls per week for the last six weeks from someone in Washington asking why the seminary did not complete the forms.

Leavell stated that there are three reasons why he does not believe that the seminary is legally obligated to fill out any such form: "First, is the First Amendment of the Constitution of the United States, which guarantees separation of church and state; second, the New Orleans seminary is an integrated auxiliary of the church, we are owned, operated and supported by the Southern Baptist Convention; third, we do not now, nor have we in the past received federal government or tax monies." The New Orleans Seminary has some 1300 enrolled students, of which nearly 30 percent are women.

The seminary also employs three women as faculty members. Helen Falls, professor of missions has served as a faculty member at the New Orleans seminary since 1945 and as such is the senior faculty member. Beatrice Collins is associate professor of organ

and piano. Ann D. Carlino is assistant professor of social work.

## Three Mississippians Are Among 16 Appointed

Three Mississippians have been appointed to missionary service by the Southern Baptist Home Mission Board.

They are Alma Christine Lewis of Hattiesburg, and Frank and Lois Ruiz of Cleveland. Lewis will serve as a consultant in Christian education development for the Mississippi Baptist Convention and the HMB Department of Cooperative Ministries with National Baptists. She was appointed a career missionary.

The Ruiz will serve in Spanish lan-

(Continued on page 2)

## Missionary Testifies To Value Of State Paper

Stanley Stamps has a testimony that shows the value of the state Baptist paper.

Stanley and his wife, Glenn, are Southern Baptists' first missionaries in Nicaragua — because he read an article in the Baptist Record.

As early as 1974 the Foreign Mission Board had started thinking of sending a couple to Nicaragua to distribute Christian literature. In January, 1976, still no one was available for that work, so the Board sent out a news release asking for volunteers. The Baptist Record printed the request. Stamps, then a missionary in Ecuador, read the article and could not forget it.

He said he tested it with three questions: Does it interest you? Is it something you can do? Does God want you to do it? It definitely interested him. He could do it, for he had distributed literature for 13 years in Ecuador. And he had the persistent feeling that God wanted him to do it. He and Glenn transferred to Nicaragua last year to begin the work there.

Before going to Ecuador he was director of missions in Mississippi Association.

## Church Bakes For 10,720 "Sweet Tooths"

By Anne McWilliams

Young people of Broadmoor Church, Jackson, gave away 10,720 Christmas cookies on Tuesday afternoon, Dec. 20, to hospital patients and residents of nursing homes.

"Our purpose was to share the spirit of Christmas," said Donn Poole, the church's minister of youth. "We gave, with the cookies, booklets on how to know Christ."

Volunteers from Broadmoor Church — youth and adults — responded to the challenge in the church bulletin: "We want the best Christmas cookies you can bake. Make them as if you were going to serve them to the Lord Himself." They baked 10,720 Christmas decorated cookies.

Young people met Monday, Dec. 19 at the church to pack all the cookies in boxes. They carefully placed two dozen cookies in each of 405 boxes. "There were cookies of every color," one young man said. "Green, red, brown, orange!" They began at 9 a.m. and worked most of Monday. In each box they placed a booklet, "The Real Purpose in Life," by Max Barnett. On the top of every box someone stuck an identification tag, saying what was in the box and who it was from. Also every tag carried a Christmas greeting.

At 12:30 on Dec. 20, at least 50 young people arrived at the church, and Poole gave them delivery assignments. Television photographers were



Broadmoor young people load cars and vans with boxes of cookies.

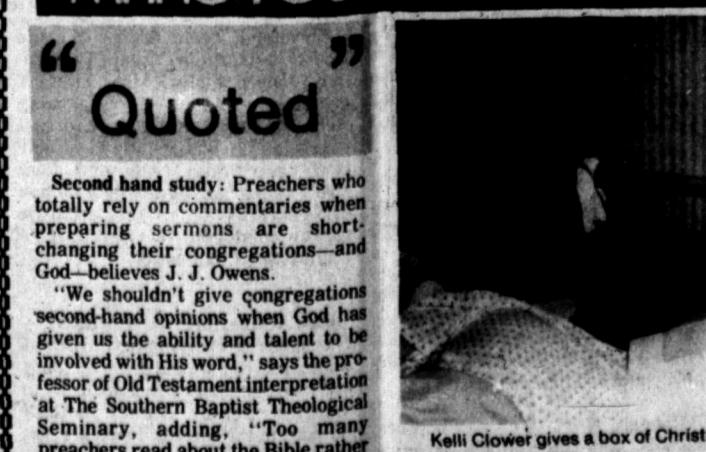
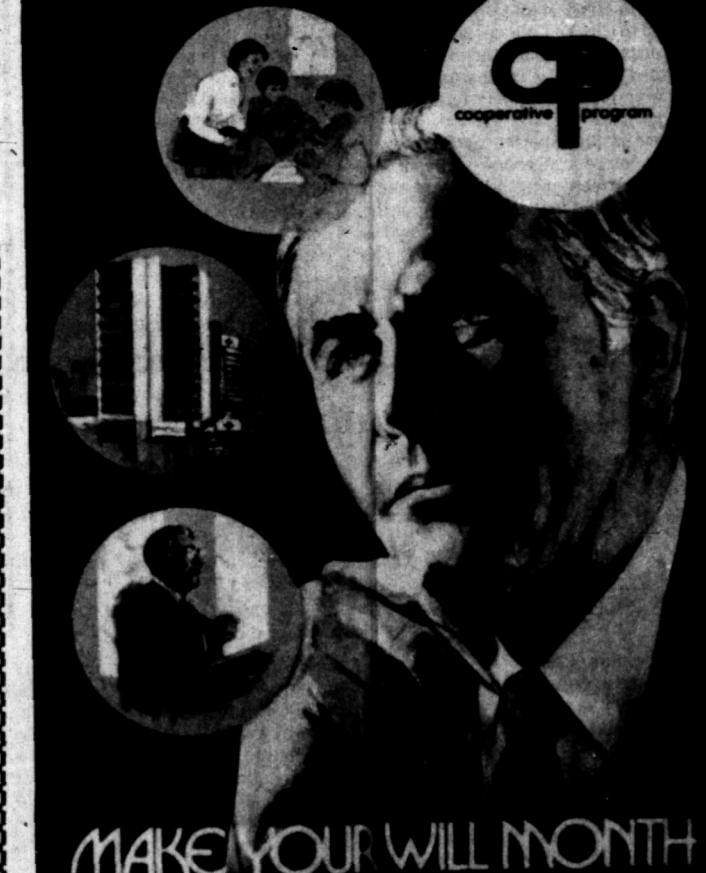
on hand from Channel 12 and Channel 16, to capture some of the action for evening news spots. Ten adults came to drive the ten delivery cars.

Residents at Crossgates Nursing Home said it was the nicest thing that young people had ever done for them," Poole said later. By noon on Wednesday, Dec. 21, he had received 57 calls from nursing homes and hospitals, saying thank you.

Boxes of cookies were delivered also to the W. F. Bond Home, for old men, and to some business establishments in the area of the church.

David Grant is the Broadmoor pastor.

## BOLD BELIEVERS THROUGH A GROWING COMMITMENT



# Bold Mission Thrust Challenges Thread Through State Conventions

By Robert O'Brien

NASHVILLE (BP) — Thirty-three state Baptist conventions have completed another round of annual sessions.

Bold Mission Thrust, the Southern Baptist Convention (SBC) goal to evangelize the entire world in this century, fueled the eagerness of representatives of the SBC's nearly 13 million members and 35,073 churches as they envisioned how they could escalate the SBC's already huge missions program to accomplish the ambitious goal.

Ambitious budgets and growth goals, creative plans for outreach, reports of already active Bold Mission projects, and repeated challenges for response to Bold Mission Thrust and the SBC's newly formed Mission Service Corps threaded their way through convention reports.

Seventeen state conventions either resolved against homosexuality as a sin or commended singer Anita Bryant for her stand against homosexual role models for children — or took both actions. Fifteen state conventions expressed chagrin over the state of the nation's television programming, and many took actions to communicate that to sponsors, affiliates and networks.

Although harmony, inspiration and worship characterized the conventions, some had their tense moments as "messengers" from the churches dealt with sometimes thorny and bothersome matters of doctrine or polity.

At least six of the conventions touched in some fashion on the issue of women and ministry, while three conventions, Arizona, Louisiana and Kentucky, elected women second vice presidents — a first for those states.

Arkansas passed a resolution opposing support by the SBC Home Mission Board of an ordained woman, Suzanne Coyle (a church extension specialist in Philadelphia in cooperation with the Penn-Jersey Convention). Meanwhile, Baptists in her home state of Kentucky and in Georgia were refusing to pass resolutions against ordination of women. They said ordination comes under the authority of the local church, not a convention. Georgia also refused to take action against some state denominational employees who participated in the ordination of a woman because "denominational servants should not be called upon to give up freedoms exercised by other members of Baptist churches."

Earlier in the year, the South District Baptist Association removed Beech Fork Baptist Church, Gravel

Switch, Ky., from its fellowship because it ordained Coyle, who began service as a home missionary before her ordination.

The Utah-Idaho Convention tabled a resolution against ordination of women until next year, and the District of Columbia Convention, which has had a woman president, voted to "encourage men and women to share as co-equals in church leadership and all the tasks of facilitating the ministry of the church, including the roles that formerly may have been assumed to be exclusively male or female responsibilities."

Although the Florida Convention took no action on ordination of women, it did face a thorny issue involving how much say-so an association should have in naming members to state convention boards and committees.

For the fifth time since 1952, it voted to change a bylaw and thereby took a position not traditional among most Southern Baptists. The bylaw, which has bounced back and forth between allowing associational connection and complete state convention autonomy, declares that the state nominating committee "shall solicit nominees from the executive committees of associations."

Although a spokesman said the nominees are not mandatory, the action has caused some observers to wonder whether it violates another part of the Florida Convention's constitution which says it will not be limited or restrained by any authority or decision of any Baptist body in the promotion of its work.

Another Florida motion, which requested associations to reciprocate by giving state conventions input in selection of associational officers, was withdrawn after loud protests. It led one observer to comment that apparently "what is sauce for the goose is not sauce for the gander."

In Ohio, messengers avoided an action which would have forged a state-associational authority connection, while messengers in California and the Northwest Convention (Oregon, Washington and western Canada), faced another difficult issue.

The California Convention refused to seat messengers from a Fresno church, which accepts alien immersion and practices open communion, because of a state constitutional prohibition. That prohibition will face a challenge at the 1978 meeting in Anaheim. The Northwest Convention voted 211-116 to change its statement of faith to avoid exercising authority over churches which accept alien immersions, but the vote fell eight short

of the required two-thirds majority for passage.

South Carolina Baptists voted against merger of Furman University and North Greenville College, Georgia Baptists gave Brewton-Parker the greenlight to explore four-year status and North Carolina and Missouri Baptists made government aid related decisions.

North Carolina Baptists allowed Wake Forest University to accept a National Science Foundation biology research grant but refused to let the school use part of it for construction because of convention policies on separation of church and state. Missouri Baptists declined to take any action on a report from a special study committee which recommended that two of the convention's four colleges withdraw from a state-sponsored student aid program. It was referred for further study.

In other scattered actions, the Michigan Convention became the second state Baptist body to accept a Canadian church, welcoming Evangelical Baptist Church, Amherstberg, Ontario, into its fellowship. The Northwest Convention, which re-elected Allen Schmidt, pastor from Vancouver, British Columbia, as president, has admitted some 35 Canadian churches in Canada's western provinces over the years.

The California Convention, following up an earlier action by the Arizona Convention, voted to help and encourage a new state Baptist body, which will form next October in Nevada. The Nevada Convention, which will begin operation Jan. 1, 1979, will be made up of some 50 churches now affiliated with either California or Arizona.

The resolutions involving homosexuality called it sin and unbiblical, but basically urged compassion for homosexuals as individuals and noted that they could find forgiveness for sin through the power of Jesus Christ. The resolutions expressed alarm at what is viewed as a campaign to gain legal, social and religious acceptance of homosexuality as a lifestyle. They declared that homosexuality is not normal, not an acceptable lifestyle and has devastating effect on family life in general and children in particular.

Six states spoke on the hotly-debated abortion issue, basically taking a

stance against indiscriminate abortions and abortion on demand. The Virginia body called for Christian love and understanding on both sides of a difficult issue.

Other actions launched ministries to the aging, opposed President Carter's appointment of an envoy to the Vatican or any other international religious headquarters, commanded Carter for his stance on human rights and exercise of Christian principles in government, called for death with dignity and resolved against child pornography and abuse, and opposed pollution, energy waste, alcohol, casino gambling, terrorism, torture, racism and the Internal Revenue Service's ruling on "integrated auxiliaries" of churches.



## Bold Missions Display At Clarke

As a feature of the "Bold Mission Thrust" at Clarke College a display of curios from around the world has been arranged in the lobby of the Lott Fine-Arts Building. The exhibit includes names of 35 Clarke alumni who serve as foreign missionaries. Director of Religious Activities J. B. Costilow, left, is pictured with BSU Missions Chairman Dale Pocase, BSU President Sharon Wilson, and Baptist Young Women's President Angela Burnham.

## Rainmaker Changes Spiritual Loyalties

By Ruth Fowler

GATOOMA, Rhodesia (BP) — For more than 20 years Amai Shingai led her tribe in the strange rituals of its pagan worship.

As its svikiro, or rainmaker, she would fall into a trance while the chief and leaders listened to and obeyed the "spirit voice" which they believe spoke through this religious leader.

Today, after six years of patient witness by a Southern Baptist missionary doctor, all this is changed. Amai Shingai has become a Christian and is demonstrating a new kind of power — her own witness in Christ.

When Dr. Frances Greenway first met her, the rainmaker wore dull black robes, the mark of her office. Long before this meeting she had left her husband and children, since custom dictates that the svikiro is supposed to remain chaste. But after many years of service in her religious role, the rainmaker had given birth to a son, Shingai. Because she believed the ancestral spirit wanted the child dead, she refused to feed him.

Dr. Greenway, who devotes much of her time to the nutrition and feeding of undernourished children, saw Shingai's pathetic state and invited the rainmaker and her son to come live in her home.

The tribespeople did not believe the rainmaker would be allowed to come. She had been warned never to associate with Christians, for fear that her powers in the spirit world would be lost. But in answer to Dr. Greenway's prayers the chief granted permission for a visit.

It was the first of many visits. In spite of the rules against it, the rainmaker even accepted some of Dr. Greenway's medicine for herself. But she wouldn't accept Christ. Fear that the ancestral spirit would kill her kept her from responding to the plan of salvation.

The rainmaker kept coming back, although months often passed between visits and her relationship with Dr. Greenway wasn't always smooth. She once became angry with the doctor for

trying to influence her religion and pronounced curses of snakes, lions and fire against the Greenway home. The spirit she worshipped failed to deliver because Dr. Greenway saw only a single cobra, not unusual for Africa, and no lions nor fire appeared.

Year after year, Dr. Greenway worked with the rainmaker. She cared for and fed little Shingai and rejoiced when he finally learned to walk. He is permanently damaged from the neglect but at the age of four his speech finally began to develop. Today at age seven he is mentally slow, but still alive and growing.

This spring the ancestral spirit left the rainmaker and inhabited a new svikiro. The spirit voice "speaking" through the new svikiro said that Shingai's mother had been too close to the Christians.

So now Shingai's mother was free from the spirit voice, free to rejoin her family. She visited Dr. Greenway and listened to cassette tapes prepared especially for her.

From dawn to midnight she listened to the plan of salvation over and over again. At last she accepted Christ as her Savior, and Dr. Greenway stopped calling her rainmaker. She is now called Amai Shingai (translated: "mother of Shingai").

The doctor knows the battle is not yet over. Amai Shingai was too important in the tribal worship hierarchy for her pagan tribesmen not to give her a difficult time.

For several weeks the tribe's

chief kept her confined to her house to keep her away from Christians. The tribe still holds much respect for a former svikiro and it was a great threat to their ancient belief for this former rainmaker to continue to profess faith in Christ.

But Amai Shingai's spiritual loyalties have completely changed. She continues to have the Bible read to her, listens to her tapes, and visits the pastor's wife about once a week. As a part of her witness she has begun to wear brightly colored clothes, instead of the black that symbolized her pagan worship.

The tribe of 8,000, whose worship she once led, cannot understand this change and Amai Shingai has come under physical attack for her stand.

Dr. Greenway, now in the States on leave, said a "fierce spiritual battle" is being waged between the forces of good and evil in her village. The pastor's wife there said she "fears for Amai's physical safety."

The pastor and his wife are the only people in her village who will allow her into their home. Amai Shingai has literally given up family, friends and social position and risked personal safety to follow Christ.

But with the prayer support of other Christians, Amai Shingai can withstand the pressure of persecution, Dr. Greenway believes, and someday may be able to lead her tribe in a new kind of worship — worship centered in Christ.

## Among 16

(Continued from page 1) for the Parchman Penitentiary.

He and his wife, the former Lois Hamburg, of Toledo, Ohio, have five children.

During the December meeting of the Home Mission Board of directors, in which these three were appointed, another 13 persons were approved for missionary service.

## Seminaries

(Continued from page 1) Payne College, Brownwood, Tex.; \$5,000 to Mississippi College, Clinton; \$5,000 to Clarke College, Newton; and the next \$5,000 or part thereof which is earned annually is designated for scholarships to New Orleans Seminary.

Here is an experience of one who could not be a missionary supporting missionaries during his life on earth and providing for their support for the future. Yes, Mr. Thomas is still preaching the Word and singing the Gospel "in Jerusalem; Judea, Samaria and to the uttermost part of the earth."

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## Newsbriefs In The World Of Religion

Robesonia, Pa. (EP) — 1978 marks the sesquicentennial of Protestant missionary work in Thailand, and special regional efforts will be celebrating the anniversary. Overseas Missionary Fellowship is calling for specific prayer for the country's 43 million people, stressing the difficulties of penetrating the cultural and religious barriers which the country presents.

Lincoln, Neb. (EP) — Back to the Bible Broadcast here has assisted in opening eight new Christian FM radio stations in Italy, some of them having a potential audience of more than 1 million.

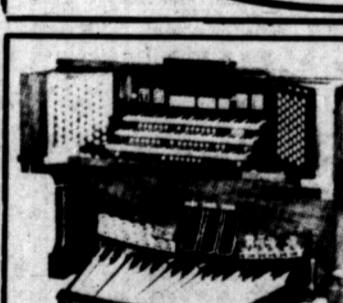
New Orleans (EP) — The 109 member bodies of the Baptist World Alliance (BWA) have pledged \$500,000 toward a \$1 million goal for a worldwide immunization program. The funds contributed by the BWA will go to a pilot immunization program in six nations. Ultimate goal of the total effort is to rid the world of communicable childhood diseases by 1990.

Raleigh, N. C. (EP) — Churches, schools, state institutions and other

tax-exempt organizations must pay for garbage collections made by the City of Raleigh. Approved unanimously by the City Council, the move is expected to generate about \$100,000 a year in additional revenue. Of that amount, \$44,000 will come from churches, schools and other tax-exempt agencies and the remaining \$56,000 from state-owned institutions.

Cleveland, Tenn. (EP) — "Little House on the Prairie" and "The Waltons" topped the list of the "most acceptable" prime time television programs, in a survey by the Church of God (Cleveland, Tenn.). "Maude" narrowly edged "Soap" as the most offensive TV program. More than 1 million evangelical Christians took part in the survey conducted by the Church's Family Life Commission.

East Rutherford, N. J. (RNS) — Thousands of charismatic Christians of all backgrounds and denominations will take part in a "Jesus '78" rally in the New Jersey Giants football stadium in the Meadowlands here on May 13, the eve of Pentecost Sunday.



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# 1977 — The Year In Religion

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Biomedical ethics continued to challenge religious thinkers. Such issues as the "right to die" were involved in some legal cases, and the U.S. Catholic Conference issued a document saying that Catholic hospitals can perform sterilizations only when "a more serious" evil is threatened.

Unionization of teachers at Roman Catholic schools entangled several Roman Catholic dioceses in battles with the National Labor Relations Board (NLRB), which appealed to the U.S. Supreme Court a lower-court ruling barring it from ordering bishops in Chicago and northern Indiana to bargain collectively with lay teachers.

Madalyn O'Hair opened an American Atheist Center in Texas and filed a lawsuit to remove religious references from national currency and the pledge of allegiance to the U.S. flag. She also embarked on a series of debates with Bob Harrington, the flamboyant "Chaplain of Bourbon Street."

Another controversial figure, Hustler magazine publisher, Larry Flynt, was convicted of pandering charges in Cincinnati. Several months later, he announced his conversion to Christianity and cited the President's sister, Ruth Carter Stapleton, as a major influence on him.

## The Cults

A federal district judge in Newark ruled that government-funded classes in Transcendental Meditation (TM) held at several New Jersey public schools were unconstitutional.

Deprogramming of young members of religious groups was a subject of legal battles.

The Unification Church also drew attention in connection with national conferences on science and urban ministry held by groups related to the Unification movement. A report by the Faith and Order Commission of the National Council of Churches called the Church anti-Semitic and un-Christian, and the Parent-Teachers Association (PTA) in New York State voted to set up a program to educate parents about the Church's teachings and their "dangers" to young people.

Another controversial religious group, the Church of Scientology, filed multi-million-dollar damage suits against the FBI for raids on its centers in Los Angeles and Washington.

Television programming drew fire for its emphasis on sex and violence. Several religious groups filed stockholder resolutions against major advertisers, and directed particular attention against "Soap," an ABC comedy series.

Two documents stirred controversy within the Roman Catholic Church: a Vatican declaration which reaffirmed the traditional Church ban on women priests and a study on human sexuality issued by the Catholic Theological Society of America which proposed that no sex act should be considered intrinsically evil.

A chapter in the Lutheran Church-Missouri Synod's long doctrinal controversy ended when Dr. John Tietjen was formally ousted for refusing to conform to the denomination's theological principles.

Communion in the hand was officially authorized for U.S. Catholics, and excommunication of divorced Catholics who have remarried was lifted as a penalty by a Vatican agency at the request of the U.S. bishops.

## Universal Primacy

In January, an international Anglican-Catholic commission issued a statement agreeing that some type of universal primacy should be exercised by Rome. Roman Catholic dialogues continued with groups of Methodists, Lutherans, Disciples of Christ, and the World Alliance of Reformed Churches during the year.

Three Christian traditions — Methodist, Presbyterian, and Congregational — merged into the Uniting Church in Australia in June. The United Church of Christ reopened merger talks with the Christian Church (Disciples of Christ), and a conference organized by the Consultation on Church Union (COCU) called for work towards a form of "conciliar fellowship" that would express Christian unity at all levels.

Anglican Archbishop Donald Coggan of Canterbury joined in a service of prayer for unity with Pope Paul at the Vatican in April.

Roman Catholic-Eastern Orthodox relations advanced, with Pope Paul and Ecumenical Patriarch Demetrios indicating that the two branches of Christianity were moving toward eventual reunion.

The Anti-Defamation League (ADL) of B'nai B'rith and Bet Tzedek Legal Services filed lawsuits against "buy-Christian" directories, prompting at least one, the "Christian Business Directory," to modify its policy of accepting ads only from "born-again" Christians.

## Fund Raising

After considerable pressure from the news media, directors of the Billy Graham Evangelistic Association voted in September to disclose finances of the association and its affiliates beginning with 1977. In November, the U.S. Catholic bishops adopted a comprehensive set of fund-raising guidelines for all Catholic agencies.

The bishops found themselves defendants in an \$8.6 million lawsuit filed by Los Angeles music publisher Dennis Fitzpatrick, who charged that dioceses across the country were guilty of copyright infringement through the use of "pirated" hymnals.

President Jimmy Carter, the nation's leading Southern Baptist, announced in June that he is personally supporting a volunteer missionary as part of his denomination's Bold Mission Trust effort.

Amnesty International, an organization that reports on the plight of political prisoners around the world, received a Nobel Peace Prize, as did Mairead Corrigan and Betty Williams, founders of the Peace People movement in Northern Ireland. The overall level of violence in Ulster declined noticeably during the year.

When Likud Party leader Menachem Begin was elected Prime Minister of Israel in the Spring, the U.S. government interpreted his policies as "hard line" and feared new problems in the Middle East. But it was Mr. Begin who greeted Egyptian President Anwar el-Sadat when the Arab leader arrived in Jerusalem in November for an historic peace initiative.

Other positive developments in foreign relations included a thaw in U.S.-Hungary relations, which was furthered by evangelist Billy Graham's visit to the Communist country followed a week later by a delegation of U.S. Catholic leaders.

Polish Communist leader Edward Gierak visited Pope Paul at the Vatican and discussed church-state relations with him.

## Repression

Two Catholic priests were killed by a rightist group in El Salvador and all Jesuit priests in that country were threatened by extremists. Anti-Semitism seemed to be on the rise in Argentina, and two U.S. missionaries were jailed and beaten in Brazil.

Churches and missionaries faced continued repression in several African countries. The Ugandan regime of Idi Amin was charged by religious leaders around the world with the murder of Anglican Archbishop Janani Luwum. In September, the Amin government announced that the Anglican, Roman Catholic, and Orthodox Churches would be the only Churches permitted to operate in the country.

The death of black leader Steven Biko in a South African prison drew protests from religious groups in that country and overseas.

Seven Roman Catholic missionaries in Rhodesia were murdered, and that country expelled Roman Catholic Bishop Donal Lamont of Umtali and United Church of Christ missionary Selwyn Spray, both of whom had been charged with aiding guerrillas.

The military regime in Ethiopia drew fire from missionaries and the World Council of Churches for what was described by several sources as a "reign of terror" there. Congolese Cardinal Emile Biayenda was kidnapped and murdered, as was a United Methodist missionary in Zaire, Dr. Glenn Eschtrup.

Pope Paul, who celebrated his 80th birthday in 1977, elevated five new cardinals.

## A Convention Board Service

# Baptist Training Day Features Church Training Study Courses

Quarterly Baptist Training Day in Jackson will concentrate on Church Training study courses for Jan. 19 session. It takes place 9:30 a.m.-3:30 p.m. at First Baptist Church in Jackson.

Other areas of study include Sunday School, Church Music, Woman's Missionary Union, and Brotherhood. Each person attending the Training Day may take one complete course.

The Church Training courses offered on the Jan. 19 session, include "Developing Your Church Training Program," "Developing Your Adult Church Training Program," "Developing Your Youth Church Training Program," "Developing Your Children's Church Training Program."



## STATION GUIDE FOR PROGRAMS BY YOUR RADIO-TV COMMISSION

A recent letter from an avid "Country Crossroads" listener said: "My life was torn by a divorce of which I knew nothing until it appeared in the newspaper. By listening to your show and getting inspiration from it, I began going to church. It has filled a great void in my life. Thank you for your message and your songs which make my life livable."

### HUMAN DIMENSION

HATTIESBURG CATV ALSO TU 0730PM AMORY CLINTON WAFM SU 1030PM

### THE ATHLETES

HATTIESBURG CATV ALSO TU 0835PM JOT WAFR SU 0835PM

### JOT

JACKSON WLBT CH 03 TU 1000AM POWERLINE

### THE BAPTIST HOUR

BROOKHAVEN WAFR 1470 K SU 0130PM CLINTON WAFR 1470 K SU 0130PM

### COLUMBIA

COLUMBIA WAFR 1470 K SU 0130PM GREENVILLE WAFR 1470 K SU 0130PM

### GREENWOOD

GREENWOOD WAFR 1470 K SU 0130PM HATTIESBURG WAFR 1470 K SU 0130PM

### HATTIESBURG

HATTIESBURG WAFR 1470 K SU 0130PM MC COMB WAFR 0930 K SU 0130PM

### MC COMB

MC COMB WAFR 0930 K SU 0130PM HERKIMER WAFR 1015 K SU 0130PM NEW ALBANY WAFR 1015 K SU 0130PM

### NEW ALBANY

NEW ALBANY WAFR 1015 K SU 0130PM PELHAM WAFR 1470 K SU 0130PM

### PELHAM

PELHAM WAFR 1470 K SU 0130PM TULLYTOWN WAFR 1007 K SU 0130PM VICKSBURG WAFR 1007 K SU 0130PM

### VICKSBURG

VICKSBURG WAFR 1007 K SU 0130PM COUNTRY CROSSROADS WAFR 1007 K SU 0130PM

### SOUL SEARCHERS

LAUREL WAFR 1470 K SU 0130PM HATTIESBURG WAFR 1470 K SU 0130PM

### STREAMS IN THE DESERT

HATTIESBURG WAFR 1470 K SU 0130PM MACHETE WAFR 1470 K SU 0130PM

### WAFR

WAFR 1470 K SU 0130PM OCEAN SPGS WAFR 1470 K SU 0130PM

### WAFR

WAFR 1470 K SU 0130PM POWERLINE WAFR 1470 K SU 0130PM

### POWERLINE

POWERLINE WAFR 1470 K SU 0130PM

## Ministers' Wives Under 40 To Meet

The last weekend in January is the time set aside for the annual retreat for Young Ministers' Wives in Mississippi. "Young" in this instance means those age 40 and under.

This year's retreat will begin on Friday evening, Jan. 27, at 6, and will conclude during mid-afternoon on Saturday, Jan. 28.

Woman's Missionary Union provides this retreat for all young ministers' wives in the state. Also invited are those whose husbands are ministerial students, ministers of education, or ministers of music.

This year's program will feature Mrs. W. Bryant Hicks, of Louisville, Kentucky, as special guest. She will deal with deepening the spiritual life of the minister's wife.

Glenna Stamps, missionary to Nicaragua, and Flora Holifield, missionary to Italy, will be on the program.

Small group conferences, a full-length Disney film, and plenty of good food and fellowship will highlight this retreat.

Pre-registration is necessary in order for the WMU Office to plan for food and housing. Contact Woman's Missionary Union, Box 530, Jackson, MS 39205 for further information.

Southern Baptist Radio-Television Commission / 6380 West Freeway / Fort Worth, TX 76150

Paul M. Stevens, President

## Pastor "Pulls Cork Out" For Lay Missions

By Phyllis A. Desbien

KANSAS CITY, Mo. (BP) — In 1968, Swope Park Baptist Church here took 15 young people to work a week long religious crusade in Colorado.

Today, nine years later, baptism has doubled. Budget gifts have almost doubled, going over the budget for nine straight years. Mission gifts have increased over 500 percent, in addition to contributions to Southern Baptist's Cooperative Program budget for worldwide missions and other gifts.

Thirty persons have made serious commitments to home and foreign missions where fewer than half a dozen had been recorded in the 60-year history of the church.

That's what happens when lay people get involved in missions efforts, says Olan Runnels, pastor of the urban congregation.

"Thousands of laymen want to get out and do something," Runnels expounds. "They've been preached at but never given the opportunity for experience, the opportunity to plug into meaningful training or meaningful involvement."

Runnels feels lay involvement has to begin with the minister. "The clergyman can be a bottleneck," he protests, "or he can pull the cork out and let the people function."

Nine years ago, Runnels "pulled the cork out." Every summer since, the church has sent teams to do a variety of missions work within the United States. Last year they began to branch out into foreign missions, providing a dental/medical clinic team to Antigua, West Indies.

Runnels sees the major turning point in the church's ministry coming the second year of the missions involvement.

Over 40 young people and their sponsors traveled to Corpus Christi, Tex., to participate in a 10-day beach ministry. Just as they settled into their lodgings, Hurricane Camille struck, causing some of the worst damage the coast had ever experienced.

The group suddenly found itself asked to distribute relief materials from the Baptist General Convention of Texas.

When the kids, "obviously touched and matured," related their experiences to the church, Runnels says, over 250 people made spiritual decisions in a single service.

Elected first vice-president of the Southern Baptist Convention (SBC) during the 1977 annual meeting in Kansas City, Runnels is also a member of the special committee studying the formation of the Mission Service Corps (MSC).

Thursday, January 5, 1978

BAPTIST RECORD PAGE 3

## The Missions Task

# To Covet Is Idolatry

By John Alexander, Director, Stewardship Department

The word "covetous" keeps rather rough company in the letters of Paul. In Romans 1:28-32, he talks about those persons given over by God to a-reprobate mind as "being filled with all unrighteousness, wickedness, COVETOUSNESS, malice, full of envy, murder, strife, deceit, malignity, whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, unmerciful: who, knowing the ordinance of God, that they practice such things are worthy of death, not only do the same, but also consent with them that practice them."

In writing to the Ephesian Christians (5:3), Paul says, "But fornication, and all uncleanness, or COVETOUSNESS, let it not even be named among you, as becometh saints." Why? Verses 5-8 states, "For this ye know of a surety, that no fornicator, nor unclean person, nor COVETOUS MAN, WHO IS AN IDOLATOR, hath any inheritance in the Kingdom of Christ and God. Let no man deceive you with empty words: for because of these things cometh the wrath of God upon the sons of disobedience. Be not ye therefore partakers with them."

COVETOUSNESS is the desire of having more. The word designates the sinful desire which goes out after things of time and sense of every form and kind. Hence it is defined by Paul (Col. 3:5) as idolatry, the worship of another object than God. Lightfoot says: "Impurity and covetousness may be said to divide between them nearly the whole domain of selfishness and vice."

Paul in writing to the Colossian church instructed them to "Put to death . . . COVETOUSNESS, which is idolatry." New Testament usage does not confine the term IDOLATRY to the worship of images, but extends it to the soul's devotion to any object which usurps the place of God.

A cursory reading of Paul's letters leads one to the conclusion that his day, as ours, was dominated by two vices that enslaved the heathen world, immorality and greed.

In describing false teachers and bondservants of corruption, Peter (2:14) refers to them as "... having a heart exercised in COVETOUSNESS." Paul admonishes Christians "not to speak of doing such a thing," not even so to much as mention it among yourselves. The position of sainthood or separation to God, in which conversion places the Christian, is so far apart from the license of the world as to make it utterly incongruous even to speak of the invertebrate sins of a corrupt heathenism.

Paul ties COVETOUSNESS to a long list of lustful passions and gold provides the means for indulgence. The inordinate lust for wealth sets riches in the place of God (Matt. 6:24) and leads to idolatry.

COVET-JUSNESS is the root of so many other forms of sin, e.g. departure from the faith (I Tim. 6:9-10); lying (II Kings 5:22-25); theft (Joshua 7:21); domestic trouble (Prov. 15:27); murder (Ex. 22:2); indeed, it leads to "many foolish and

# The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

## Editorials

New Year Begins . . .

## Not Resolutions But Commitment

New Year's Day is actually just another day on the calendar. It follows Dec. 31, and that's about it. The sun comes up a few minutes earlier and sets a few minutes later than on the day before, but otherwise it's about the same.

Because it represents the line of demarcation between an old year and a new one, however, a great deal of thought is given to what possibilities

might exist in the new year that were not present in the old or what opportunities were missed in the old year that should be grasped in the new.

Many of the programs of Mississippi Baptists in 1978 will be much the same as they were in 1977; and if opportunities were missed, the new year offers a chance to do better.

Four major changes will come along because of Mississippi's involvement

in Bold Mission Thrust. These are evangelism training opportunities that will be the prelude to simultaneous revival efforts in black and in white churches in 1979, the ACTION program that is proposed for all the churches in the state sometime during September, every church adopting a missionary project, and every association adopting an out-of-state project.

Rather than calling it a New Year's Resolution it might be well to make it a commitment to the Lord to be as diligent in His service as it is possible to be during this year that is just beginning. Under these circumstances it will be a Happy New Year for all of us.

And the *Baptist Record* surely wishes for all its readers a very Happy and profitable New Year.

Ordination Of Women . . .

## The Issue Looms Larger

The ordination of women is becoming more and more of an issue facing Southern Baptists. It seems to be one of those things which is not even thought about for many years, then for some reason suddenly appears on the horizon and comes on the scene in a rush.

The writer does not claim to be an authority on ordination, but one is left to wonder if there are any. Surely there are varying viewpoints on the matter.

Was the laying on of hands as in the case of Paul and Barnabas (Acts 13:3) the equivalent of our ordination today? It would seem to be the case, but some think not. And was there ever a similar experience for Mark, Silas, and Timothy?

One thing is certain. One cannot find grounds for ordaining women to the ministry in the New Testament. There is no mention of such.

The ordination complication that faces Southern Baptists today, however, was not brought on by scriptural emphasis. It is the result of the federal tax break for housing for ordained persons and the rising demand for so-called equal rights for all persons. As the tax allowance came into being many began to feel it would be only fair for those serving in a full-time ministry situation other than the pastorate to be able to receive the same benefit. In some cases the Baptist tradition whereby a church called for a person's ordination after he had been called to a position, usually pastor, was altered to the extent that the person himself called for the ordination because he was serving a church in a music, youth, education, or some other ministry.

Then the governmental insistence that there be no sex discrimination made certain positions such as the chaplaincy open to women, but they needed the endorsement of their denominations before being able to assume such positions. That generally meant ordination.

So out of the increasing complications of modern living has come this confused circumstance. What should be the Baptist position on it? It should be whatever the Bible dictates, obviously. What does the Bible say? Viewpoints differ, but there is no clear-cut instance of a woman being set apart for the ministry. There are, of course (Rom. 16:1 and 1 Tim. 3:11), passages that some think could mean that women served as deaconesses in those New Testament days. This discussion is not concerning itself with deacons and deaconesses, however, but with ordination to the ministry.

There is no question but that Southern Baptists efforts would be severely hampered if it were not for women serving in many strategic positions, including those of missionary and agency executive. They serve very well without ordination; however, as do many men who have not been ordained but are serving along side ordained men in similar capacities.

The irony of the whole thing is that it seems any ordinations that were accomplished for the sake of a tax break are about to backfire. Because of the new Social Security bill, it will not be long before the extra 50 per cent of the individual's portion of the Social Security Tax that the ordained man has to pay will more than offset any advantage he gets from ordination and being

able to avoid paying taxes on his housing.

That is, unless the ordained men purchase more and more expensive houses and furnishings so that their taxes will be paid on less salary. It was noted a few days ago that some religious organization has voted to allow its ordained men up to 40 per cent of their salaries for housing. But then one has to remember that he has to pay full dollar for his housing while he gets to claim only a small percentage of that dollar as a tax return.

On the surface it would seem that women would be better off financially without ordination and the lack of it surely should not affect their ministry.

Ordination of women presents all sorts of other complicated questions that haven't been given much thought. For instance, if single women are to be ordained, should not married women be also? And if both the husband and wife are ordained, what about the federal tax break? Should both get it or the same house?

This discussion was prompted by a story carried in the *Baptist Record* issue of Dec. 15. The *Baptist Record* reports on many such things because it feels its readers have a right to know about them. Such was the case with this story. It gave the account of a survey taken by a Home Mission Board staff member to be used in preparing a master's thesis on the attitudes of Southern Baptists about women in the ministry. There is no disagreement with the staff member conducting the survey or using the findings for a master's thesis. One might question whether a survey sampling of only 389 opinions is on a broad enough scale

that it represents the opinions of Southern Baptists. Once the story was made public, however, we had to decide whether or not to run it and decided there was no reason that our readers shouldn't know about it.

For those who might have missed the report of the survey, basically it seemed to indicate that most Southern Baptists would oppose women serving as pastors but would favor ordaining them for other areas of ministry such as religious education, youth work, and social ministries. It indicated that one-third of Southern Baptists would favor women serving as deacons.

Let it not be felt that this writer has anything but the highest esteem for the survey. Clay Price. He is an able young man of some years acquaintance. His survey was made because the ordination of women rapidly is becoming more of an issue.

Likewise, it should not be felt that the writer has any reason to question the validity of ordination for men serving as ministers of education, music, youth, and in other areas. The writer has lived from the time when only pastors were ordained until now when the practice is much more wide spread.

In the earlier days pastors generally didn't make enough money to pay income taxes, and they were not eligible for Social Security.

It will be many years before it is a generally accepted practice for women to be ordained to the ministry. Some women may not appreciate such circumstances, but they will serve to the extent of their abilities regardless.

And we will all profit because of their service.



## Faces And Places

By Anne Washburn McWilliams

"Ye are the salt of the earth" (Matthew 5:13).

New Year's Resolution: I will try to be a salty Christian.

A world without Christians would be like meat without salt. To show you what I mean, I'll tell you a story that was in one of my grammar school Webster Readers. I have forgotten many details. Perhaps you can fill them in.

Once upon a time there was a man who lived in a castle in a far country. He had plenty of money, a charming wife, and three beautiful daughters. Though he should have been happy, he kept worrying about which of his daughters loved him best. One day he decided to ask each of them the question, "How much do you love me?"

The first said, "More than all the gold in the world."

The second said, "More than all my fine clothes and jewels."

The father was satisfied with their answers. Yet he secretly hoped his youngest daughter would have a better reply; she was his favorite.

"How much do you love me?" he asked her.

"I love you better than meat loves salt."

Oh! He was incensed! "She does not love me at all," he thought. He sent her away from his house and told her he never wanted to see her again.

In her grief, she left without taking any extra clothes. She walked and walked, not knowing where to go. As night drew near and the wind began to blow, she began to shiver. Alongside a lake she found some rushes growing and wove them into a coat and cap for herself.

Finally she saw a light in a window. She went to the kitchen door of the great stone mansion and timidly knocked. A servant boy answering the door saw her and began to laugh.

"Hello, Cap O'Rushes! Do come in, Cap O'Rushes!" The cook said that she could use a girl to scrub the pots and pans.

Cap O'Rushes — that became her new name — stayed and became one of the servants. She did such a good job that she soon earned a promotion. After several years she became the chief cook.

Suddenly one day there was a flurry of excitement all through the household. A great man was coming to dinner and everything must be just right. Cap O'Rushes asked who the great man might be — and she recognized the name. It was her father.

Cap O'Rushes told all the assistant cooks what to prepare. She cooked all the meat herself, all without a speck of salt.

The night of the banquet came, and the great man seemed well pleased with everything. He tasted one dish and then another, proclaiming them all first rate. And then he tasted the meat. He chewed and swallowed, and took another bite. He looked around at the other guests, then laid his head on his arms and began to cry.

The host was alarmed. "What is it? What's wrong?"

"I had a beautiful daughter once," the great man said. "I thought she didn't love me, and I sent her away. Now I know that she loves me more than anything in the world; and I don't even know where she is!"

Cap O'Rushes had been standing just outside the door, listening. Now she came running in to throw her arms around her father's neck.

And so I say, like Bill Garrett said in the bulletin of First Church, Starkville: "The world needs salty Christians. . . . What the world needs now is love demonstrated by the people of God who are known as 'salt' for the Lord Jesus Christ."

Guest Editorial . . .

## Tribute To A Texan Adopted By Georgia

He was a Texan by birth and training, but Georgia is proud to claim him as one of its own. We refer to Arthur B. Rutledge who died on Thanksgiving Eve, as he was preparing to spend the next day with his beloved daughter-in-law and grandchildren in Newnan. Mrs. Rutledge had died just six weeks earlier. Both now rest in the red clay of Georgia.

Dr. Rutledge retired 11 months ago after almost 12 years as executive director of the Southern Baptist Home Mission Board in Atlanta. It was one of the most significant 12-year spans in the history of that honored mission agency.

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## Book Reviews

NOT OUR KIND OF FOLKS?, Compiled by Dick Brogan, Broadman; 125 pages; paper.

This is a small book in which six authors bare their souls concerning their own prejudices. These are not just racial but also include prejudices of religious, social, cultural, educational, theological, and political nature.

The six writers are Brogan, the director of the Department of Cooperative Ministries with National Baptists for the Mississippi Baptist Convention Board; S. L. Bowman, pastor of the Greater Clark Street Baptist Church in Jackson; Owen Cooper, retired president of Mississippi Chemical Corp. and former president of the Southern Baptist Convention; J. Clark Hensley, executive director of the Christian Action Commission for the Mississippi Baptist Convention; James M. Porch, pastor of First Baptist Church of Tullahoma, Tenn.; and Robert M. Shurden, assistant professor in the Division of Religion at Mississippi College.

Readers will be inspired by how these men have dealt with prejudices of one or more of the types mentioned above as they have moved on their pilgrimages through life. The book should help to prepare the way for the state-wide simultaneous revival to be held in black churches and in white churches in April of 1979.

A BOOK FOR ALL SEASONS by Rosalyn Rikel Ramage, Illustrated by Dean Shelton (Broadman, 64 pp. \$3.95). Spring, summer, autumn, winter . . . Here are poems for children; about all the seasons. The intriguing full-page illustrations make the book a doubly pleasing one.

IN THE MORNING, BREAD, Devotions for the New Day Selected by Florence M. Taylor; Keats Publishing, Inc., New Canaan, Conn., 388 pages; \$4.95. A short devotional and a scripture verse for each day of the year.

By J. Clark Hensley

For several years now, under the leadership of Dr. Joel D. Ray, director of missions of Lebanon Baptist Association, and Mr. J. H. C. Thomas, chairman of the Christian Action Committee, there has been conducted a legislation conference that could well serve as a model for other associations in the State of Mississippi. A luncheon meeting usually held the first part of December, the conference is attended by Christian Action Committee members, pastors, and church leaders. Invited to the meeting are legislators, senators, and representatives from the area.

## Christian Action . . .

The first part of the meeting consists of a statement concerning issues that the committee members feel ought to be brought to the attention of the legislators. The legislators, in turn, are asked to respond as a panel to these various issues.

I have been attending these sessions quite regularly since their inception and have noticed the good reception by the legislators as the sessions are conducted on an annual basis. At first, there seemed to be a little defensiveness on the part of the legislators, but currently they all seem to feel as Rep. Stone Barefoot expressed it in a recent meeting: "I think this should be done in every county in the State of

Mississippi." They are interested in knowing how the people feel about issues, and although they do not always agree, nor always be able to carry out the wishes of their constituency, most of our legislators really want to know how their constituents feel.

In my judgment, one of the reasons for the success of these meetings is that they adhere strictly to the time schedule, 12 noon until 1:30 p.m. The sessions have been held at the William Carey College cafeteria; and while the legislators are guests of the association, the others pay for their own lunch.

I commend this type conference as a pattern to be followed by other counties of our state.

## Cooperative Effort . . .

## Join Hands For Bold Mission Thrust

By Michael L. Speer

Stewardship Commission, SBC  
During a hike in the woods, a group of Royal Ambassadors came across an abandoned section of railroad track. Each, in turn, tried walking the rails but eventually lost his balance and fell off.

Suddenly two of the boys, after consulting privately, boasted that they could both walk the entire length of the track without falling off. Challenged to make good their boast, the two boys jumped up on opposite rails, reached out to take each other by the hand, and walked the entire section of track with no difficulty whatever.

There, in a nutshell, is the principle of the Cooperative Program. We do things better, we produce more, and we live better by helping each other. The fellow who lends a helping hand benefits himself at the same time as he helps someone else.

The reverse is also true. When we don't help each other, when we refuse to cooperate, the whole system starts to crumble and fall.

For Southern Baptists to be successful in Bold Mission Thrust and to share the gospel with every person in the world by the year 2000 A.D., we must undergird our efforts financially. To reach our goal of doubling Cooperative

Program giving by 1982, we must join hands and walk together in the same direction.

As we join hands and grow in the grace of giving, we will know the joy of being a "good and faithful servant." Our churches will grow as we increase our gifts for the support of vital ministries. Our state conventions and Southern Baptist Convention agencies will be able to expand their ministry in areas where the hurts of humanity are the greatest.

Reach out and join hands. Commit yourself to become a Bold Believer in Giving for our Bold Mission Thrust!

# Cauthen The Man Emerges In 'A Man For All Nations'

By Bob Stanley

RICHMOND — "Don't let his size or his youthful looks fool you. Judge him by the set of his jaw, the fire in his eyes, the persuasiveness of his tongue, and the sharpness of his mind."

This comment was part of a 129 letter which a college president in East Texas wrote to introduce Baker James Cauthen to Baylor University.

"Get ready for this young man," A. W. Birdwell advised Bible Professor J. B. Tidwell. "He has unlimited potential. He's already a better preacher than most men in Texas, and he just turned nineteen."

Birdwell's prophetic words, to be fulfilled in a missions career that has spanned 38 years, are one of the many glimpses of Cauthen contained in Jesse C. Fletcher's biography, "Baker James Cauthen: A Man for All Nations," just released by Broadman Press (272 pp., \$6.95).

The biography, written at the request of the Southern Baptist Foreign Mission Board, offers personal insights into Cauthen the man as well as a comprehensive look at the missions program which he has directed for the past 23 years. All royalties from the book will go to foreign missions.

Cauthen, now recuperating from a Sept. 18 heart attack, is portrayed in the book as a man of single-minded dedication to the Lord's work.

The author says in the preface that he has "tried to tell an honest story from the disadvantage point of his own friendship with and obvious admiration for the Cauthens."

Fletcher, author of such previous missionary biographies as "Bill Wallace of China" and "Wimpy Harper of Africa," worked closely with Cauthen as a member of the Foreign Mission Board's administrative staff from 1960 to 1975, when he left to become pastor of the First Baptist Church in Knoxville, Tenn. He recently was elected president of Hardin-Simmons University in Abilene, Tex.

In his latest work, Fletcher does not try to hide the fact that Cauthen has critics. Not everyone agrees with the missions strategy Cauthen has helped project, nor the way he carries it out.

Vigilant against any move that would parcel out the foreign missions task to other agencies, Cauthen has been known to win his battles, then be so grieved in his victory that he would "give away the spoils," Fletcher writes.

John Jeter Hurt, recently retired editor of the Texas' Baptist Standard, once wrote Cauthen:

"I think I know you well enough to know you are suffering tremendously today for having been forced into a verbal battle, and it's entirely possible your suffering is even greater because you were victorious."



Baker James and Eloise Cauthen look over the first copy of Jesse Fletcher's biography, "Baker James Cauthen: A Man for All Nations," just published by Broadman Press. This photo was made in the Cauthen home in Richmond as Cauthen continues to recuperate from a Sept. 18 heart attack. The Southern Baptist Foreign Mission Board's executive director is taking two walks daily and is reported to be making excellent progress toward full recovery. (FMB photo by Ken Lawson)

The board faithfully chronicles the achievements of the Cauthen years at the board. When he became executive secretary in 1954, Southern Baptists had 910 missionaries in 32 countries. Today this total stands at 2,793 missionaries in 90 countries.

Under Cauthen's leadership a 25-year program has been launched calling for 5,000 career missionaries in 125 countries to help accomplish the goal of sharing Christ's gospel with all the people of the world.

Yet the story that Fletcher tells is more than just the Baker James Cauthen story. It is the story of a couple — of Cauthen's first introduction to Eloise Glass while both were at Baylor, his marriage proposal while they were at Southwestern Baptist Theological Seminary in Fort Worth, Tex., and their later struggle to know whether God wanted him to remain a preacher and seminary teacher or volunteer for missions.

Fletcher feels the events of the Cauthens' first missionary term in North China were pivotal in the subsequent direction of Cauthen's life. As the Japanese moved closer in their conquest of China, it became routine for the Cauthens to gather up their two young children, Carolyn and Ralph, and run up the rocky hill outside

Kweilin to seek shelter in the caves during the air raids. Later the children were to remember these times less for the sound of the bombs being dropped than for the "Winnie the Pooh" stories which Cauthen read to them.

Worse testing was ahead: Mrs. Cauthen's severe illness, a pleural effusion that resulted in a collapsed lung; Cauthen's calling in the missionaries to pray for his wife as he anointed her forehead with oil; the doctor saying, "She's turned the corner. She's going to make it"; and finally their evacuation by Air Force plane, Eloise in a stretcher and Cauthen and the children strapped into bucket seats.

The book also provides many personal details: his habit of taking walks to pray as he prepares to preach; the Cauthens' reading to each other as they drive to his frequent speaking engagements; and his careful attention to diet and exercise that helped him overcome a tendency toward high blood pressure — a discipline that now is aiding in his recovery from the heart attack.

The biography closes with Cauthen's fervent missions appeal to 14,000 Southern Baptists at the April 1977 appointment service in Atlanta's Omni auditorium. As God once again used him this East Texas preacher boy, more than 200 responded to Cauthen's call for missions volunteers.

At 67, there is still no mistaking "the set of his jaw, the fire in his eyes, the persuasiveness of his tongue, and the sharpness of his mind."

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## NAMES IN THE NEWS

Keith Stamps, son of missionaries, and Penny Turner, daughter of former missionary associates, were married on Dec. 28 at Hurst, Tex. Keith is the son of Stanley and Glenna Stamps, former missionaries to Ecuador now serving in Nicaragua. (They are on furlough and living at 208 E. Main St., Clinton.) Penny is the daughter of Ray and Betty Turner, former missionary associates in Ecuador. Keith, a senior at Mississippi College, is children's church pastor at Midway Church, Jackson. After he graduates in May, he and Penny will live in Texas until she completes her work at North Texas State. Then they plan to enter the seminary. They are mission volunteers.

Robert G. Capra, associate director of Church Capital Funding, Stewardship Commission, Southern Baptist Convention, has resigned to accept a similar position with Membership Services, Incorporated, based in Irving, Texas. Capra will be their Together We Build Plus representative east of the Mississippi River and will be based in the Atlanta area, working from there. He and his wife, Grace, a former employee of the Southern Baptist Convention Executive Committee, plan to move to Marietta, Georgia about the middle of February.

Dennis and Judith Hale, missionaries to Spain, may be addressed at Manuel de Castro 8, Atico, Vigo, Spain. Before they were appointed in 1965, he was pastor of Harmony Church, Picayune.

Barney Austin has been called as pastor of the Lakeshore Church in Horseshoe Lake, Ark. He is the son of Rev. and Mrs. W. R. Austin of Ripley. He is married to the former Patricia Fernstrom of Batesville.

Derrell L. Billingsley, former minister of music and youth for First Church, Kosciusko, has been named a new preschool music/literary design editor in the Southern Baptist Sunday School Board's church music department at Nashville, Tenn. The Alabama native has been an approved children's choir worker for the state of Mississippi.

David McArthur is entering the field of full-time music evangelism after serving several churches in Mississippi. He graduated from Clarke and Mobile College. His wife is the former Nancy Holmes of Pearl. He may be contacted at Star Route, Box 92-A, Lacey's Spring, Ala. 35754.



Oak Hill (Prentiss) ordained two deacons recently — Joe Downs and Ronny Rowland. Neil Moore, director of missions, Prentiss Association, preached the ordination sermon. The new deacons and their families are pictured. Left: Joe and Mildred Downs with Greg, Brian, and Marty. Center: Chuck Hampton, pastor. Right: Ronny and Diane Rowland and Jennifer.



Peter Haik, former resident of Greenville, was recently ordained to the gospel ministry at Greenfield Church, Greenville, Frank Bishop, pastor. A graduate of Delta State University, he is now enrolled at New Orleans Seminary and is pastor of the Labadieville and Vacherie Missions in Louisiana. He taught school before leaving Greenville. He is pictured with his wife and child.



Cecil Byrd, new admissions director at Blue Mountain College, talks with BMC staff member Anita Eddings about recruitment at the school. Byrd, former veterans' affairs director at the University of Alabama, says, "We're not looking for numbers at Blue Mountain, but we are looking for that special student who wants individual attention, low faculty-student ratio and being on a first-name basis with others at the school."

James Ruffin, his wife Virginia, and children Al and Ginny, were honored at a reception on Sunday, Dec. 18, Ruffin's fifth anniversary as pastor of Poplar Springs Drive Church, Meridian.

## Pastor Carries A Loaded Gun

PINEVILLE, Ky. (BP)—When deputy sheriff Lewis Jennings grabs a prisoner by the arm and leads him away, chances are the two are not bound for jail, but for church.

Jennings, pastor of Mt. Zion Baptist Church, Brodhead, and a staff member at Clear Creek Baptist School here, works with inmates at Chenoa Forestry Camp, a minimum security penal institution near Pineville. He became interested in providing activities for the prisoners but learned they could not leave camp unless in the custody of an officer.

Jennings solved that problem by being sworn in as a deputy sheriff. He takes the men to church gatherings, civic clubs and other functions in the course of his work.

## Just For The Record

Poplar Springs Church, Calhoun County, has adopted a resolution which is a "tribute of love and respect" to the church's late pastor, Carmon A. Savell. Savell died on Nov. 22, 1977.

The Martha Ellen Marler WMU Circle of Walnut Grove Church, Leake County presented to Pastor Wilbur Walters and his wife a money tree for Christmas. This was done at the circle's meeting on Dec. 12.

## Shortest Sermon Says "Love"

LAKE ORION, Mich. (EP) — "Love."

That was John Albrecht's entire sermon on a recent Sunday at St. Mary's-in-the-Hills Episcopal Church here.

With that, he claims, he has captured the shortest sermon championship on the occasion of his congregation's 25th anniversary. He is trying to get the Guinness Book of World Records organization to recognize his feat.

The pastor received 180 sermon suggestions, including one from a waitress in a nearby coffee shop who tore off a piece of sweet roll bag and wrote "we" on it while Albrecht ate his lunch one day.

Other suggestions: Compassion, Believe, Repent, Unsin (as in Uncola), Amen, Charity, Brotherhood, "Jesus and Peace." Fifty-five people suggested the winner: Love.

## Devotional Stick With Priorities

By Earl Kelly, Executive Secretary-treasurer Mississippi Baptist Convention Board

Artificial incubation and assembly-line hatcheries which repeatedly supply the poultry industry with young chicks was not the method used to supply our family with an adequate number of barnyard fowl in my boyhood days. We were no specialists in those days, but neither did our generalists mothers ever serve a platter of pulley bones. Our hatchery was a hen's nest hanging on the wall of the chicken house. Sometimes it was no more than a used wooden carton, partially filled with straw, which was tacked to the wall of a stable in the barn. Occasionally we had a quarrelsome setting hen who had no eggs to sit on. An old china egg was placed in her nest and she would hover over it for days. It probably never occurred to her to find out why it never hatched.

We didn't have television as an omnipresent teacher in those days. In fact, Ma Perkins and Oxydol soap were just beginning to make their debut on a rather new medium of communication called "radio." We had many teachers, but few surpassed the old Rhode Island Red hen. As I observed her I learned that if you put a setting hen on too many eggs she could not cover them all, and the ones that remained wholly or even partially uncovered would not hatch. Incubation is produced only in those eggs that come in such close contact with the hen that her body heat induces germination. Even so, a church must decide what her priorities are and cover them with prayer, manpower, and funds. When we build our nests so large that we keep soul winning and missions on the periphery there can be no incubation. This observation may explain why some congregations are always as mad as a setting hen. It's frustrating to people when their church, in an attempt to imitate another, builds her nest too big and ceases to perform the function of an incubation.

I learned another lesson from the old setting hen — if the hen refused to stay on the eggs long enough, or if she left the nest too frequently, none of the eggs would hatch. If warm Christian fellowship is to induce germination in the hearts of lost people a church must brood long enough and regularly enough over the central priorities which our Lord assigned the church. A brood hen doesn't spend much of her time frolicking like a game cock nor strutting like a peacock. She gets her inner satisfaction out of clucking to a little flock of newly hatched chicks while teaching them how to mature.

May it not be that an unwillingness of churches to stick with the priorities of evangelism and missions explains the presence of so many "unhatched," "spoiled" church members in the world today! They want the joys of Christians without having to undergo the incubation period. But the law of spiritual birth and maturation is inescapable — if the church is to remain Christ's Church it must stick with her priorities and her preparation must be thorough.

Sometimes when the incubation period was over and the old setting hen had left her nest there would be a few eggs left on the warm straw. Whatever the reason (infertile eggs, or eggs that had not been properly covered) we had a name for them — "rotten eggs." A playful boy could detect them by shaking them near his ear. Oh what mischief a country boy would engage in with a basket full of "rotten eggs!" Many a church is filled with them and the stench of their presence is evident to members of her fellowship who are concerned with our Lord's priorities.

Jesus was also a country boy and had observed setting hens. Do you recall that he cried when he exclaimed, "... how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not" (Matt. 23:37). On the same occasion he cried, "Eternal peace was within your reach and you turned it down, and now it is too late" (Luke 20:42 LB).

Let the churches get their 1978 priorities right. Eternal peace is in the reach of so many if we properly brood over our nests. Whatever the cost, let us pay it before it is too late."

## Spain: Youth In A Bull Ring

During a recent 18 day period, Christian young people voluntarily distributed literature and gave their testimony in the bull rings of Puente Genil and Montoro in southern Spain, where mass meetings and preaching services were held. The young people

lived in tents and paid their own expenses in the "Evangelism in Action" effort.

Their evangelistic witness was coordinated through Antonio Gomez, pastor of the Cordoba Baptist Church.

## What Is Beauty?

By Eleanor Moss

The Heavens... The early morning with its softness and purity. The quietness of the colors intermingling. The sun, even with its strength, is yet gentle so as not to put a harshness to the birth of a new day. The peaceful, soft beauty of dawn is fleeting and has to be absorbed fast — for the day moves on.

Beauty is noon when the sun is overhead. Even though it has shone all morning, there is a difference in its brightness at noon — a supreme brightness that magnifies its strength.

The birds, ground, trees, flowers, especially the wild ones; the stars, the moon, the clouds, storms, mountains — all the things of nature — because only they are untouched by man. Man did not make these things — only God. Man is too corrupt to come up with something as breathtakingly beautiful as a sunrise, a sunset. The beautiful clouds, the trees, the flower and all the

little creatures He created — each with a purpose on earth. Man, no matter how smart he thinks he may get, will never, never improve on the beauty of the things God has created. I am so corrupt; this body I'm in is wracked with sin. How I wish I could be rid of it and just be an pure and beautiful as one of God's little wild flowers.

Through time and age the changes rage; yet Nature with all its beauty remains alone unchanged.

Man's hands have not been put to creating a sunrise, a sunset, a rainbow, the birds, the mountains — that's why these things are still and will always be beautiful. God takes care of these things. They are too precious for man to touch. But God in His infinite love and mercy for corrupt man lets us see these things and love them. Thank you, God.

## Uniform Lesson

### God Speaks To Human Prejudice

By Hardy Denham, Jr., First, Newton

Jonah 3: 3 - 5; 4:1-11

Prejudice means to prejudge. It speaks of the action of judging on the basis of preconceived notions or ideas. Thus prejudice is a superficial and sinful form of judgment. Regrettably, most of us are guilty of being prejudiced about something, or in relation to some group.

Jonah was prejudiced about the Ninevites. He was a prophet in Israel (the Northern Kingdom) during the reign of Jeroboam II (786-746 BC — 2 Kings 14:25). Jonah was told to relocate the scene of his ministry (1:2), but he initially refused because of his prejudices. Jonah understood God's call, he was qualified to fulfill that call, and he was not afraid of the dangers involved or that he might fail in the mission. Jonah's refusal to accept the assignment was based on his lack of sympathy with God's purpose (4:2), and because of his lack of love for the Assyrians. See Nahum 3:1 for a description of Nineveh.

I. The Repentance Of Nineveh

Jonah 3:3-5

The Lord would not accept Jonah's initial refusal as final. Interrupting the prophet's flight to Tarshish by means of a storm and the fish (1:4, 17), the Lord gave the prophet the opportunity to reconsider. When God issued the call a second time, Jonah responded and went to Nineveh (3:1-3).

The prophet's message to the Ninevites was brief and to the point (verse

4). Whether this was all Jonah said or only a synopsis of his message is not known. The message focused on judgment and held out no hope of salvation for the people (verse 9). However, when the Ninevites heard Jonah they believed God (verse 5) and repented. The repentance of Nineveh was universal, expressed by a fast, crying to God and turning from evil (verses 6-8).

The Lord's response to the repentance of Nineveh was to change from His immediate purpose of judgment (verse 10). The repentance of God does not mean that He was guilty of sin. It simply means that He changed from one purpose to another — from judgment ("evil") to salvation.

II. The Regret Of Jonah

Jonah 4:1-5

This passage gives insight into Jonah's battle with the Lord at the time of his initial call. It also shows the prophet's real desire concerning the people of Nineveh.

First, the prophet was very displeased over the outcome of his mission (verses 1-2). Jonah was more than just frustrated — he was angry because Nineveh was spared destruction. Jonah had told the Lord that if the people repented He would spare the city. This had happened and Jonah angrily said, "I told you so."

Second, Jonah stated a death wish (verse 3). Along with Job and Elijah, Jonah came to the time when he prayed for death. Most people have a problem accepting failure. Jonah could not live with success. He could have returned home to Israel labeled as a preacher who failed, but he could not go home having played a role in the sparing of Nineveh. However, the reason for his death wish was more than his having had a part in the sparing of an enemy capital. Since Jonah preached judgment and the outcome was the salvation of the city, he could be labeled as a false prophet (Deuteronomy 18:21-22). What Jonah preached did not come to be.

The occasion for the scripture truth was the coming of the Greeks to see Jesus. They wanted to know Him, to understand Him, to see Him. When Jesus heard their interest and coming He made this significant statement: "The hour is come, that the Son of Man should be glorified." The idea of glorifying means that He should be brought to the fulfillment of His mission upon earth.

Third, Jonah's deportment showed that he thought the repentance might not last (verse 5). Like a vulture Jonah waited and watched to see what would happen. He probably felt that the repentance of the people was a pretense and God would see through it and destroy the city.

IV. The Revelation Of God

Jonah 4:6-11

The Lord revealed the shallowness

of Jonah's concern. God appointed a plant to grow and provide shade for the watching prophet, then the Lord sent a worm to kill the plant (verses 6-7). To make matters worse, the Lord sent a sultry east wind to add to the prophet's discomfort. This caused Jonah to pray for death a second time (verse 8). Jonah was burned up because the plant died.

Through these events the Lord endeavored to make the pouting preacher see the shallowness of his concern (verses 9-10). Like so many people today, Jonah cared most about something which really did not matter while he had no concern whatever for a city of people whom God loved. Jonah forgot that every heel has a sole — and every soul needs Jesus. How easy it is to place greatest value upon posses-

sions and not people.

In contrast to the prophet, the Lord declared His concern for the people of Nineveh. Divine concern for the Ninevites is expressed throughout the narrative (1:2; 3:2, 4, 10; 4:2b). In seeking to reason with Jonah, the Lord stated His pity for a city in which there were 120,000 innocent people. These were either babies who literally did not know their right and left hands, or children who were not morally responsible.

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